

Correspondence.

LETTER FROM EAST TENNESSEE.

A Clarion Ring from the Mountains of North Carolina.—A Manly Letter to a Rebel Priest...

MARYVILLE, E. TENN., July, 1866.

MR. EDITOR:—There is some light dawning on the mountains of Western North Carolina.

"REV. J. RUMPLE—Dear Brother:—This is to inform you that I disclaim the authority and jurisdiction of Concord Presbytery, in its present ecclesiastical relations:—"

"1st. Because I think the Presbytery has been guilty of a great and unwarranted schism in the Church, which is the body of Christ.

"2d. Because, when I was ordained to the work of the holy ministry, I solemnly vowed to God to study the peace, purity, and prosperity of the Church, neither of which, in my opinion, can be promoted by the present position of the Presbytery.

"3d. I am not and never have been a rebel. I understand this division to be a rebel measure, sustained and driven through the Church by rebels, and none others. If not, I am simply mistaken.

"I cannot operate with you. I prefer the Church as organized by our fathers. Your views are not my views; your policy is not my policy; we are not agreed; we had better separate. With these views, I bid you, and through you the Presbytery, adieu.

"Respectfully, JOHN C. CARSON."

Rev. Mr. Carson was a minister before the war, belonging to Union Presbytery, Synod of Tennessee. He has been loyal to the core through the whole struggle. The above communication was referred to a committee of Presbytery, declared to be "disrespectful and offensive, contrary to the constitution of the Church, and in violation of ordination vows."

"These men have left the Church of our fathers—the Presbyterian Church of the United States of America," and have organized what they are pleased to term "The Presbyterian Church in the United States."

The editor of the Pioneer, from which I have taken the above, in directing the attention of his readers to the communication, says:—"Rev. Mr. Carson is well known in this section as a pious Christian gentleman—generous to a fault, and to whose skirts dissimulation is not attached."

Rev. Mr. Carson went out from Maryville College, an East Tennessee anti-slavery man, and, of course, he stood square up against the United Synod and the rebellion. He is a New School man, though at present he may be employed by the Old School Board as missionary to the Freedmen in the mountains of Western North Carolina.

"Talk about me violating the constitution of the Church and my ordination vows! What has every rebel in the Church done? Where do they find authority in the book of discipline, to sustain the sacrilegious act they have committed? Most of them are traitors to their country; and being disappointed in their purpose to overthrow the civil government of the land, they have turned with the fury of demons on the Church of God, and rent it asunder.

The Fourth of July was duly celebrated in many places in East Tennessee. This day is to have a greater prominence hereafter all through the South. The pro-slavery influence formerly monopolized the day for Sabbath-school anniversaries, or Odd Fellow, or Masonic displays, so as to keep the Declaration of Independence and allusions to liberty away from the people. But hereafter the Star-Spangled Banner will be sung, and the Stars and Stripes shall wave, and honors to the noble dead and the heroic living, who offered their lives that the nation might live, will be lavishly paid in all this region as well as in the Northern belt of our glorious Union.

"These ecclesiastical despots, then, even if I were a member of their new Church, would have no right to lord it over my conscience as they are attempting to do. The spirit that dictates their late action in my case, and in that of others, would kindle again the fires of Smithfield, and enact the horrors of the Romish Inquisition. It is in keeping with the reign of terror inflicted by them and their party, for four long years, on our sunny land.

"I wish the public to understand that I am not one of them. They have left our Church. I have preferred to remain in the bosom of the Presbyterian Church of the United States. I shall pay no more attention to their late action than I would to the bull of Pope Plus IX. He has just as much right to excommunicate me as these outsiders have. Is it modest in them to call any man to an account for a violation of the discipline, when they are guilty of the same offences charged, and of trampling that sacred instrument under their unhallowed feet? I have opposed them, and expect to oppose their tyranny and revolutionary conduct, while my tongue can speak or my hand is able to wield a pen. I have nothing to retract, nothing to qualify, no apology to offer. All I have said is true, and they know it."

"I have been a member of the Church for more than thirty years, and in the ministry for over a quarter of a century, without a stain attaching to my moral or Christian character. I have endeavored to do my duty, and to keep my conscience void of offence toward God and man. I have never learned to cringe at the feet of power. They have, in substance, denied me the right to remain in the Church of our fathers. Have I not that right? Is it not a constitutional right? Have they not all violated the constitution of the Church and their ordination vows? Have they not? Are they not subject to their brethren in the Lord? Are they? Where do they find in the constitution of the Church the right to rend it in twain? Have they not resisted the lawfully constituted authority of the Church? Are they not now in open rebellion against that authority? Have they not, instead of peace, produced divisions? They know they have. I have had no participation in their ungodly deed of division, and never intend to have. I wash my hands and conscience of the foul transaction.

"Will these men deny that they have seceded from the Church? Is it not a matter of history? Then, have they any right to make me secede, and to punish me with suspension from the ministry because I disclaim their authority and jurisdiction in their present unlawful relations? The whole thing is intended to blacken my character, to cripple and destroy my influence, as far as they possibly can, in the great work which God has called me to do among an oppressed and down-trodden race—the freedmen in these mountains. I am, my countrymen, a persecuted and deeply injured man, and I have no doubt but that the verdict of every fair-minded man in Church and State will sustain me."

"BOYLSTON, HENDERSON CO., N. C., June 14th, 1866."

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COME BOLDLY.—The same texts which afford the sinner any ground for hoping at all, are fitted to give him the full assurance of faith; and if he has no business to be sure, he has no business and no right to hope at all. The same message that throws open the gate, bids him enter boldly and at once.

PRESBYTERY OF GRAND RIVER VALLEY, MICHIGAN.

PORTLAND, MICH., July 13th, 1866.

MR. EDITOR:—Can you not interest the people in the wants of this great and important missionary field? There is a tract of country embraced within the bounds of this Presbytery that is larger than the three States of Massachusetts, Connecticut and Rhode Island. And it is not all a forest. Large portions of it are covered with well-cultivated farms. And the whole country is dotted with hamlets and villages, and is rapidly filling up with an industrious and intelligent population. A large portion of the emigrants to this region are from Ohio, New York and New England.

Our Presbytery consists of eleven ministers and ten churches. Three of our ministers are not engaged in the active duties of the profession, and one is preaching to a Congregational church.

In Gratiot county, Brother Denton is laboring with self-sacrificing zeal and devotion, having the whole county for his field. Another man should be sent to his assistance at once. Brother Ransom has the care of the two churches of Muir and Pervanio. Presbytery held a very interesting meeting at Muir on the second day of May last, for the installation of a pastor. That church has doubled its numbers during the two years of Brother Ransom's ministry. They are now talking about building a house of worship, but will need help. The Pervanio people also expect soon to move from the school-house to a hall which is now in progress of erection. Our veteran missionary, Rev. Louis Mills, is supplying the two feeble churches of Ada and Sebena, which are more than thirty miles apart. These churches are both building houses of worship. The church of Greenwood in Ouanan County, was organized during the past year, by the missionary labors of Rev. J. P. Willett. This brother came among us more than a year ago, as our exploring missionary, and has labored under peculiar trials with rare fidelity and promise of success. He is now without a support, while the field is suffering for want of his labors.

We need more men! We need more money. There are only two self-sustaining churches in our Presbytery. We cannot do our Home Missionary work without help from abroad. Who will help us? There are many important points, which, if not occupied at once, will be lost to our Church, and lost also for a long time to the cause of Christ.

"PLAIN COUNSELS FOR FREEDMEN." St. Louis, July 13, 1866.

This is the title of a little book of 79 pages, in paper covers, published by the Boston American Tract Society. It consists of sixteen short lectures by "Clinton B. Fisk, Brevet Major-General U. S. Volunteers, and Assistant Commissioner in the Freedmen's Bureau." These lectures are on practical subjects, of great importance to the class of persons to whom they are addressed, and are full of good thoughts expressed in admirably clear and simple words and phrases. The titles are as follows:—On Freedom; About Your Old Master; About White Folks; About Yourself; To Young Men; To Young Women; To Married Folks; The Little Folks; Work; Free Labor; Contracts; Dishonesty; Receipts and Expenditures; Homes; Crime; Religion.

The general talks to the freed people as one who understands these important subjects, and understands and sympathizes with the people whom he is addressing. He does not flatter them. He gives them faithful warning, sound advice, and kind encouragement. He shows the dignity of "work" by the example of "Abraham Lincoln, the man who wrote the Proclamation of Emancipation," and of "the blessed Saviour himself," who "worked at the bench, at the carpenter's trade." He says: "A free laborer should rise early, shake off sloth, step lively, and apply himself to his task betimes." "To Young Men" he says: "Get good, steady work as soon as you can. Do not attempt to live on the little jobs you may pick up about hotels and places of business. . . . Be a man. Earn money, and save it. Do not spend it at suppers, parties, and dances. You have no time to spend in kicking up your heels."

"To Young Women" he says: "Do not think of getting married until you know how to knit and sew, to mend clothes and bake good bread, to keep a nice, clean house and to cultivate a garden, and to read and write." "Allow no white man to speak mean words to you, for he will leave you when he gets you into trouble, and would as soon see you die of hunger and cold as to live."

These may be taken as specimens of the General's skill in expressing thoughts in language adapted to the capacities of his hearers, and fitted to improve those capacities. What could be more perfect in delicacy, and at the same time in its effective significance, than that caution to young black women, not to let any white man "speak mean words" to them?

We knew Clinton B. Fisk here before the war, when he wore no military title—when he was an agent of insurance and secretary of the Merchants' Exchange. We knew him as a genial, cheerful, earnest Christian—one of our best Sunday-school workers, and a man who could always speak fluently, sensibly, and acceptably in behalf of whatever is good. His military life commenced in the college of his "Merchant's Regiment," the 33d Missouri.

He prayed with them, and "stood up for Jesus" before them, and let them see that a colonel who could neither swear, nor gamble, nor drink whisky, could take the very best care of a regiment, and could be a right good fellow. His diligence and fidelity won him promotion, but promotion did not make him forget his religion nor lose his tact in commending it. He could refuse to drink with his superior officer with such gentlemanly grace as to give no offence, but to bring tears to that superior's eyes, and call from him the hearty "God bless you—long may you wave." He could commend to a fellow-officer the daily study of "these Tactics" (viz: the New Testament) so adroitly as to lead him to adopt the practice with his staff; and what must have been Gen. Fisk's satisfaction long afterwards, when that officer, wounded and on his way home to die, assured him that he was at peace with God through our Lord Jesus Christ, and that the turning-point of his life had been that pleasant recommendation of the daily study of the "TACTICS." Truly, "a word fitly spoken is like apples of gold in pictures of silver."

It is a happy thing for the freedmen, and equally for their white neighbors and employers, that so kind-hearted and sagacious and just a man as Clinton B. Fisk holds high office in that important Bureau. It is a happy thing for the country that its army has such examples of cheerful, common-sense, scriptural piety as Fisk and his noble chief, Howard. The Tract Society and other friends of the freedmen cannot do a better thing for them than to circulate General Fisk's "Plain Counsels" among them, and encourage them to read them or hear them read.

FAIRBAIN. Philosophy viewed in Respect to its Distinctive Nature, Special Function, and Proper Interpretation. By Patrick Fairbairn, D.D., Principal of Free Church College, Glasgow. New York: Carlton & Porter, 8vo., pp. 524. Price: For sale by Perkinpine & Higgins.

The educated religious public, and the ministry especially, are greatly indebted to our Methodist brethren for issuing this work of the Scotch Presbyterian professor. It is an act as honorable to their liberality as it is to the soundness of their judgment. The works of Professor Fairbairn on Prophecy are recognized as standards. Combining the staunch orthodoxy and invincible good sense of the Scotchman with the penetrative critical analysis of modern scholarship, he maintains the old sacredness and supernatural character of his materials while placing them in the clear light of scientific principles. Fixed principles and laws of interpretation he finds, and so removes the subject from the region of arbitrary guess-work, of happy (or unhappy) conjecture in which it has floated. Thus, while prophecy ceases to be a matter of private interpretation, it shines the more clear and star-like, and vindicates itself as that "more sure word whereunto we do well that we take heed." When we consider what manifest marks of divinity shine in the prophetic word, and what widespread disaster has followed an ignorant and presumptuous use of it in all ages; we cannot but feel that no higher service can be done to the Church, than that so successfully undertaken in this volume. It is divided into two parts: Investigation of Principles, and Application of Principles to Past and Prospective Fulfillments of Prophecy. It is made complete by a full Table of Contents and an Index, and is printed on good paper and with fair type.

WHELDON. Commentary on the Gospels, intended for Popular Use. By D. D. Wheldon, D.D. Luke—John. New York: Carlton & Porter, 12mo., pp. 422.

We have here the continuation of what is to be understood as the Methodist Commentary on the New Testament, which, we are informed, will be extended to embrace the whole New Testament, and, in time, also the Old. It is brief, clear, well up to the times in scholarship, reference to modern objections, modern travel, discovery, &c. Sometimes, indeed, the question arises whether, for popular use and for a brief commentary, there is not rather too much of this. Space, it would seem, is wasted in allusions to false views which might better be employed in setting forth positively the mind of the Spirit. Nevertheless, the leaven of unbelief is widespread and it may be a dictate of wisdom to waive edification for refutation in these cases. The Arminian interpretation of texts, like John x. 28, is given without disguise, but without sectarian parade or rancour. The spirit of Christian scholarship is paramount in this volume. We have no hesitation in pronouncing it worthy of the success which has attended the first volume of the series.

MAUDE GRENVILLE LIBRARY. Five volumes in a box, viz:—Maude Grenville, pp. 235, 3 illustrations. Heroism of Boyhood, pp. 239, 6 illustrations. Enoch Roden's Training, pp. 233, 5 illustrations. Children of the Great King, pp. 224, 4 illustrations. Victor and Hildaria, pp. 160, 3 illustrations.

Some admirable books are contained in this series. "The Heroism of Boyhood" is probably the best, as it is the only original one, with the publishers. It is designed to show how boys may be heroes without being warriors, and may well offset the class of books which have swarmed from the press since the war, and which, while commending the

noble qualities of patriotism and fidelity to duty, are likely to turn the heads of the juvenile readers with military associations. The list begins with David Livingstone and John Kitto, and contains twenty-four names, of whom separate, brief sketches are given. Some of them are drawn from quite rare sources. One, "Turenne, the Boy Soldier," is quite as martial—not to say bloody—as any of the military biographies above referred to, but the mass of them are fully in accordance with the design of the writer, "to show how boys may be heroes without being warriors."

The books are all handsomely printed and bound, and form, in their case, an elegant little cabinet.

PICTORIAL HISTORY OF THE REBELLION.

HARPER'S PICTORIAL HISTORY OF THE Rebellion. Part I, to the End of the Peninsula Campaign in 1862. Fol., pp. 270.

This leading pictorial history of the war has gone through sufficient separate numbers to furnish matter for a volume. Its ample proportions, its broadside illustrations, mostly drawn and executed with skill, taste, and impressiveness, its handsome typography, and its clear and full narrative, will give it wide popularity. It will make a volume over whose leaves children and children's children, with men and women of generations to come, will turn with wonder and gratification, addressed as they are so largely and immediately to the sense of sight. Messrs. Harpers have made a bold appeal to the popular taste in this expensive undertaking, and they deserve to succeed.

LITTELL'S LIVING AGE. Conducted by E. Littell. Fourth Series, Vol. I. From the Beginning, Vol. LXXXIX. April—June, 1866. Boston: Littell, Son & Co. 8vo., pp. 388.

Tempered by the fall in paper, Messrs. Littell, a few months ago, promised an enlargement of their invaluable "Living Age." Prices rose again, but, like the character in Scripture "who sweareth to his own hurt and changeth not," they kept their word, and since April have been giving us every week a greatly enlarged budget of the most varied, wisely selected, entertaining and instructive foreign articles that can be found the country over. In the face of much new competition, their circulation has increased, and this portly volume comprises the results for the past three months. It may be had at W. B. Zieber's in this city.

LITERARY INTELLIGENCE.

AMERICAN.—The first part of Elliot's Birds of North America is now ready for delivery. Each part will contain five plates, colored by hand, representing the species of the natural size, accompanied with scenery corresponding with its habits and peculiarities. The edition is limited to 200 copies, after the preparation of which the drawings on the stone will be destroyed. Subscriptions are received at the residence of the author, No. 27 West Thirty-third street, New York, where a specimen copy of the first part may be seen.—Blelock & Co., New York, announce in Vinculus, or the Diary of a Rebel Prisoner of War in Northern Prisons, By A. M. Keily; Our Refugee Household, By Mrs. Louise Clack.—C. Scribner & Co., New York: Doctor Johns, A Novel; By Donald G. Mitchell.—James Miller, New York: Mrs. Browning's Poems of Childhood, Illustrated.—Leypoldt, New York, has issued "Heine's Pictures of Travel," translated; 12mo., pp. 471, fine edition, \$2.25.

Napoleon's Caesar.—The N. Y. Tribune thus closes a pretty full and careful criticism of the second volume, just issued:—His Majesty pretends to the character of a historian, and as such he must be judged severely. He is neither eloquent nor philosophical. His narratives are dry, his descriptions are labored, his characters stalk before us, not as living men, but as dead figures tricked out in ancient drapery, and going through the motions which school-boys and pedagogues have caused them to perform since remote ages. His arguments in support of his opinions are sometimes ingenious, but they bear too often the stamp of disingenuousness; and we venture to believe that even those who cannot refute will be slow to accept them. Whatever grace the style may have had in the original has been destroyed in the process of turning the book into English. The translation is abominably bad.

Recent Publications.—Traveling in Spain in the Present Day. 8vo., pp. 239. New York: Scribner & Welford. The Glory and Shame of England. By C. Edwards Lester. 2 vols., 8vo., pp. 601. New York: Bartram and Lester. Our Crisis; or, An Impartial Examination of the Issues now before the American People. By B. T. Munn. 8vo., pp. 48. Cambridge. Medical Recollections of the Army of the Potomac. By J. Letterman, M. D., late Surgeon U. S. A. 8vo., pp. 194. D. Appleton & Co. Epidemic Cholera: its Phenomena, Causes, and Mode of Communication; together with its Prevention and Proper Treatment. By J. G. Webster, M. D. 12mo., pp. 48. Miller, Wood & Co.

FOREIGN.—Recent German Theological Works.—We owe to the Bibliotheca Sacra, for July, the following list: Beyschlag's *Christologie des Neuen Testaments*, with a preface defending himself against the suspicions justly raised by previous doubtful expressions uttered by him upon essential points of doctrine. Beyschlag rejects the accepted formula of orthodoxy: "Two natures in one person." Steinmeyer's *Wunderthalen der Henna, in Bezug auf die neuester Kritik betrachtet*—"a thoroughly valuable contribution to the apologetics of Christianity." *Selbstzeugnisse Jesu*, (Testimony of Jesus to Himself.) Prof. Held, Breslau. "A good present for a really enquiring doubter." *Die Wissenschaft der Religion*, (The Science of Religion.) "Aim lofty, execution unworthy." Ewald's *Allegorien über die Hebräische Dichtung und ueder des Psalmenbuch*. Second enlarged edition of the author's great work on "The Poetical Books of the Old Testament." Price 1 thaler 10 sgr. *Charakteristik der Philoso-*

phie Franz von Baader's, by Prof. Fischer, Erlangen. 71 pp. Duesterdieck has issued a Commentary on Revelation, laying stress on the word "shortly," Rev. i. 1. Dr. F. C. Baur's *Vorlesungen ueber die Christliche Dogmengeschichte*, (Lectures on the History of Christian Doctrine,) have begun to appear at Leipzig. The possible extent of the work may be learned from the fact that the first section, of the first part, of the first volume, reaches only from the apostolic age to the Council of Nice, and covers 738 pages. It is from the late famous Tuebingen doctor.

Newspapers in Modern Italy.—At the beginning of this year, 372 newspapers were published in the kingdom of Italy. Of these 41 were published in Genoa, 42 in Florence, 44 in Milan, 44 in Naples, and 51 in Turin; the rest in smaller towns.

Miscellaneous.

THE PAPACY.

There it stands, an anachronism in the world's history; with all its errors stereotyped; stationary amidst progress and immutable amidst change; showing in the late Encyclical that it does not in the slightest degree recede from aspirations and pretensions to which it is impossible to give effect; regarding all that passes around it with a smile of senile madness; the patron still, so far as it can or dare act upon them, of the very principles which led it to persecute Huss and Luther; the lion still, but a very old lion, with teeth broken and claws pared; with the worst possible government of its own, and acting as a universal obstructive (wherever it has influence) to the formation of others that are better; giving the world infinite plague, and a source of perpetual difficulty and worry to Europe; with its subject nations more and more divided as to the extent of their allegiance, and as to the measure of the faith to be reposed in its decrees; while, on the other hand, we see it about to be deserted by the secular supports which have so long upheld it, and challenged to try whether it can keep itself from tumbling down. If the French Emperor had studied, for ten years together, how to involve it in difficulties, and perhaps Europe with it, he could not have thought of anything better than his somewhat enigmatical "Convention." Whether fairly carried out with all its attendant conditions, or not, it offers almost equally perilous alternatives to Rome. It is impossible for any man not to presage—as Huss and Luther could in their day—that a time of startling change is at hand.

If we could put faith in what most of us must always be very distrustful of—the interpretation of unfulfilled prophecy—it would be difficult not to be startled by the singular coincidence that the time fixed by many interpreters (and some of them lived long ago) for the denouement of the great papal drama synchronizes with that fixed for carrying out the imperial Convention, namely, the year 1866; for surely it is not easy to imagine the Emperor Napoleon determining his policy by conjectural interpretations of the Apocalypse! It is very certain, not only that some recent interpreters have fixed on that year as being a significant epoch for the Papacy, but that Fleming, more than a hundred and fifty years ago, predicted that either 1848 or 1866, according as we read the prophetic year by the Julian calendar, or otherwise, would be thus significant. In point of fact, the first periods have been very significant,—both as heralding the European Revolutions (and among them, that at Rome) which led to the occupation of Rome by the French; and the second as signaled by the imperial Convention which is to terminate it. But, as already said, it is impossible not to distrust interpretations of unfulfilled prophecy. While we hold with Bishop Butler, that it is impossible for any man who compares the history of the world with the prophetic pages of the Bible, not to be struck with the general conformity between them; and, while we may well believe that, as the scroll of the future is read by the light of events, that view will be strongly corroborated, it is difficult to imagine, from the very nature of prophecy, (addressed as it is to a world governed by moral laws, and yet predicting events which are to admit of no possibility of being either accelerated or frustrated, that it can be otherwise than conjecturally interpreted. He who would pry too closely into unfulfilled prophecy, is like the too curious Athenian, who wished to know "what it was that the philosopher was carrying concealed under his cloak?" "I carry it there," was the reply, "for the very purpose of concealing it." It is much the same with the enigmas of unfulfilled prophecy till the event makes them plain. And if we too importunately inquire as to the future, that may be said to us, which was said to those who asked the Saviour, "Lord, wilt thou at this time restore the kingdom to Israel?" "It is not for you to know the times and seasons which the Father hath put in his own power."

Meantime, it does not require any great sagacity to believe that startling changes are coming upon that wonderful fabric which it took so many centuries to compact, and has already taken so many to disintegrate; that, "after the Convention," chaos; and that none need particularly covet to be in Rome in the month of December, 1866.—Author of "The Eclipse of Faith."

SANCTIFIED BY PRAYER.

A beloved friend of ours assures us his soul is wonderfully blest in asking a blessing on all the communications he receives. He never reads a letter till he looks to the Lord for a blessing on the contents. When he receives a communication from a distance, the first thing is to bow the knee at the mercy seat for a blessing to accompany it, and that wisdom may be given to return a suitable reply; and not unfrequently in this way his heart is made to "rejoice with joy unspeakable, and full of glory." He never distributes a tract without first beseeching the God of all grace to seal the instruction up in the reader's heart. He never enters the door of a dwelling without stopping at the threshold, and asking for the right ordering of his speech, that his mouth may be kept as with a bridle, and his watch set at the door of his lips.—*Christian Treasury*.